1:Williams E,G-5 (1923-1925) 1930
OJ23 Orokaiva OJ23

I

THE OROKAIVA PEOPLE

Territory

[3] THE Orokaiva occupy the major part of the Northern Division of Papua. From Oro Bay, some little distance below Buna on the north-eastern coast, a line might be drawn westward, skirting the foothills of the Hydrographers and the Lamington group and passing over the small divide of the Kumusi and Yodda rivers, to the neighbourhood of Kokoda; thence, curving round the Ajura Kijala, it would proceed northwards, keeping on its left the uninhabited mountains which are merely eastern appendages of the Main Range, and passing through Ioma would continue on to the border of the Mandated Territory. This line, together with the territorial boundary which coincides with the 8th meridian, would enclose the demesne of the people whom we call Orokaiva. One cannot do better than follow the distribution given by E. W. P. Chinnery and the late W. N. Beaver, both of whom travelled the Northern Division more widely than the present writer,[1] and the actual boundaries of the Orokaiva country which appear in the map are approximately theirs.

It must be understood, however, that while marking the limits of those people who are distinctly and exclusively called Orokaiva, these boundaries are nevertheless somewhat arbitrary. In a general treatment it would be permissible to include, for instance, the people of the lower Waria and beyond, although they go by a different name. Similarly in the south the specified boundary beginning at Oro Bay cannot be regarded as a rigid limit, for along the coast of Dyke Ackland Bay almost as far as Cape Nelson, there are settled several groups of people who are virtually identical with the Orokaiva although commonly named Okeina. The present report, however, will observe the limits already set down.

[1] *Papua Annual Report*, 1914–15, Appendix III, p. 161.

[p. 1]

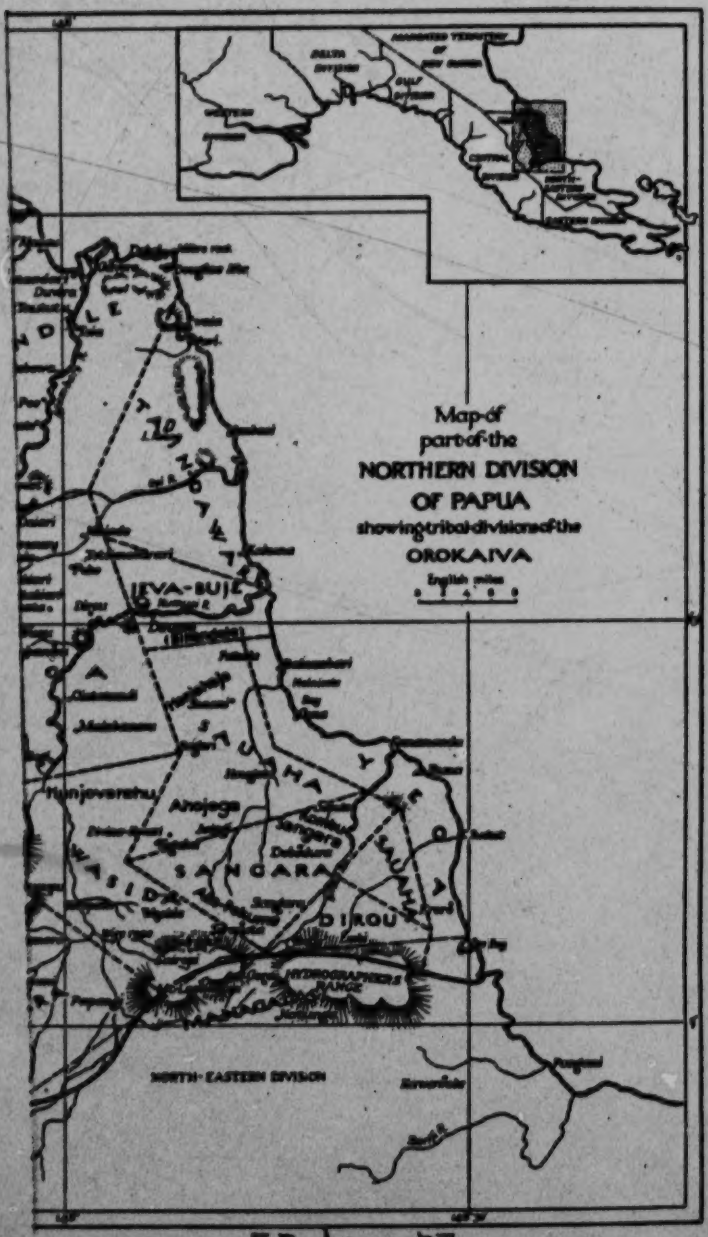
1:Williams E,G-5 (1923-1925) 1930
OJ23 Orokaiva OJ23

●131
619

[End map A]

1:Williams E,G-5 (1923-1925) 1930
OJ23 Orokaiva OJ23

●131
619



[End map B]

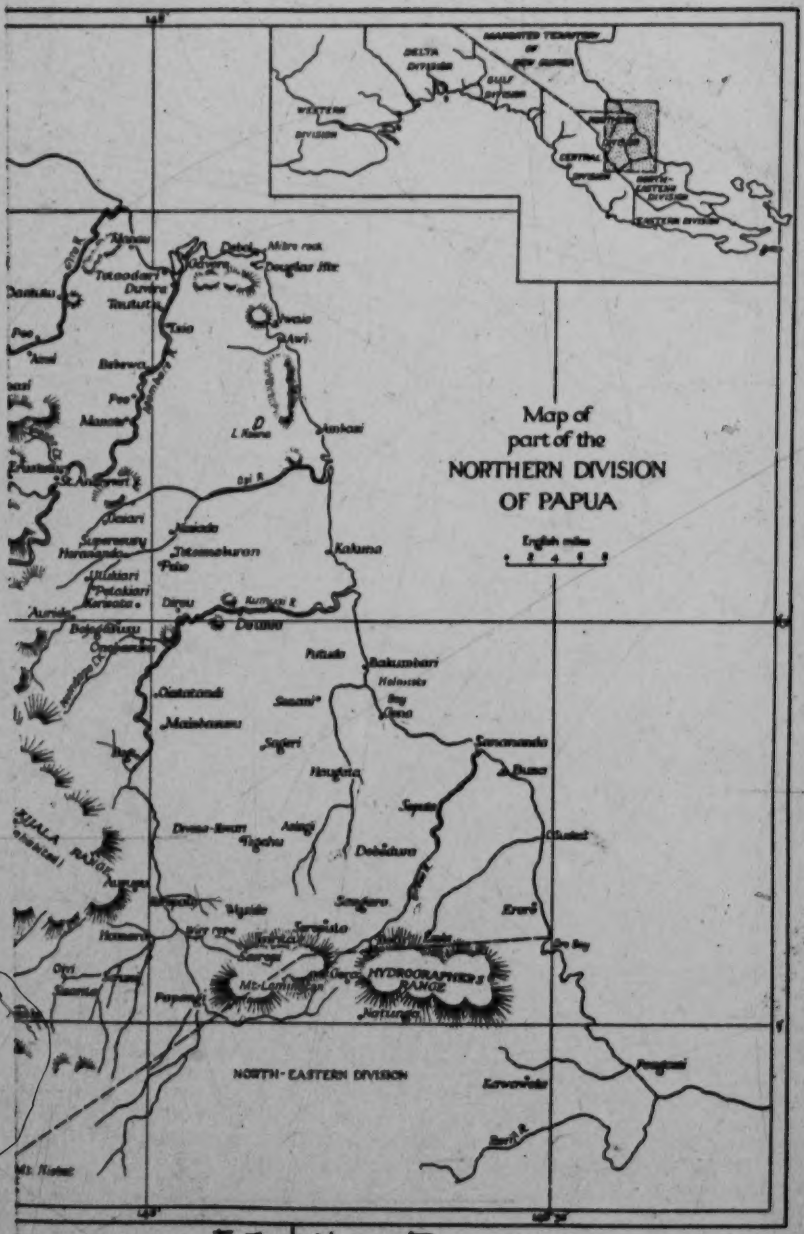
2: Williams E, G-5 (1923-1925) 1928
OJ23 Orokaiva OJ23

131
133

[End Map]

2: Williams E, G-5 (1923-1925) 1928
OJ23 Orokaiva OJ23

131
133



[End Map, B]

3: Reay E-4, 5 (1951) 1953 OJ23 Orokaiva OJ23

SOCIAL CONTROL AMONGST THE OROKAIVA

By Marie Reay

Introduction

"Orokaiva" is a general term denoting people speaking Binandele and related dialects who occupy a large part of the Northern Division of Papua. Orokaiva society was investigated in some detail in the 1920's by the late Dr. F. E. Williams, Government Anthropologist. This article is based upon data furnished in Dr. Williams' published work,[1] supplemented by observations recorded by the author during a brief field period early in 1951 which was interrupted by the eruption of Mt. Lamington. My own observations refer to the Wasida or Jegase Sarahu tribe,[2] whereas some of Dr. Williams' information was gathered from the Aiga, Binandele and Tain Daware tribes, which are situated in other parts of the Division but nevertheless reveal a social organization practically identical with that of the Wasida people.

In investigating social control amongst the Orokaiva, three aspects will be examined which would seem to be important in any empirical study of social control. Firstly, there are the ideals people expect one another to try to live up to: the Orokaiva use the convenient term *otohu* to refer to these. Secondly, it is necessary to study education in conformity, which involves a consideration of Orokaiva childhood and an examination of the ritual of initiation from this point of view. Thirdly, there are the actual sanctions operating to encourage conformity with Orokaiva ideals. There will be an attempt, finally, to assess the effectiveness of this system.

(1) Orokaiva Ideals

The Orokaiva term *otohu* is perhaps midway between behaviour which is normally expected and that which is ideally desirable. This term is used in two senses: adjectivally, it indicates that the person so described is well-behaved in certain definite ways and, secondly, it signifies an honorific ornament worn by a large number of people. A man is *otohu* if he is generous and helpful, and is diligent in gardening and hunting[3]; also, the *otohu* man does not quarrel or brawl, he does not steal, nor does he commit adultery. A woman is *otohu* if she listens to her husband and does not speak to him angrily, if she is faithful to him and accompanies him wherever

[1] F. E. Williams, "Plant-Emblems Among the Orokaiva," *Journal of the Royal Anthropological Institute*, Vol. LV, 1925; *Orokaiva Magic* (1928); *Orokaiva Society* (1930).

[2] Called the Jegasa-Sarasa tribe by E. W. P. Chinnery and W. N. Beaver (*Papuan Annual Report* for 1914-15, pp. 158 ff.).

[3] *I.e.*, if he is able to vary the diet of his household occasionally with food from the bush, and if he works his garden regularly.

4: Chinnery & Haddon E-5 (ca. 1915) 1917
OJ23 Orokaiva OJ23

FIVE NEW RELIGIOUS CULTS IN BRITISH NEW GUINEA.

E. W. P. CHINNERY, F.R.A.I., AND
A. C. HADDON, Sc.D., F.R.S.

I.

E. W. P. CHINNERY.

I HAVE recently been engaged in observing the origin of two religous cults known as "Kava-Keva" and "Kekesi." They are animistic practices that, notwithstanding their prohibition, have already become powerful, and extend from the Gira River (8° S. lat.) to Buna Bay.[1]

The belief in ghosts and spirits is a predominant characteristic of the northern native. In almost every tribe I have observed the propitiation of family ghosts with individual offerings of food by ordinary persons to secure the vitality of their food supply, and by sorcerers to stimulate their charms. Ghosts are invoked during ceremonies by divination to reveal crimes and criminals. Food offerings to ghosts are made during death feasts and during certain initiation rites. The house of initiation and the paraphernalia of the dance are believed to have spiritual powers, and when the paraphernalia are thrown into the river at the completion of the rites, they are invoked to smite the enemies of the dancers.

Yet, although the spirits and ghosts are legion, I had nowhere come across any conception of a supreme spirit until the outbreak of the Kava-Keva[2] movement, when the villages

[1] It may be well to note that the Gira River opens at about 8° S. lat. on the north coast of British New Guinea, and that the mouth of the Mamba River is four miles to the south, both being in the Mambare Division. Buna is on the south of Holnicote (Gona) Bay, about 8° 37′ S. lat., and is in the Kumusi Division. Kororo, Mount Victory, is an active volcano, nearly 5000 feet in height, a little to the west of Cape Nelson, which is about 9° S. lat.

[2] "Kava-Keva" is a Motuan word which is used extensively throughout the tribes of British New Guinea by adoption to express a condition of insaneness or irresponsibility either temporary or permanent.